The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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THE BIBLE CAUSE.

FIRST ANNUAL REPORT OF THE KENTUCKY BIBLE SOCIETY,

Under its present organized form;

PRESENTED APRIL 24, 1829.

Among the interesting events that are daily transpiring in our world and in our happy country, none are of so much importance to the christian community, and to the public at large, as the pious benevolent institutions, now so happily spread over the whole land. There is not a political institution or church, not a college or school, not a factory nor individual, rich or poor, bond or free, that is not deeply interested in the state, progress, and prosperity of these benevolent associations. When the history of the present age shall be written by the pen of the faithful historian, benevolence to the poor and benighted, to the ignorant and the young, will be presented as its most prominent and noble features. And when deeds of heroism shall be forgotten, these deeds of benevolence will be inscribed not only upon the heart of piety, but be found to have been connected with the history of a regenerated world.

It is our felicity to-night to celebrate the anniversary of one of those good-doing Societies peculiarly interesting to Kentucky.

The Managers deem it necessary, in order to give a full view of the attitude in which they stand at this time, to take a hasty retrospect of events that do not, some of them, fall within the past year.

It will be recollected that there has existed in this State for many years a Society known by the name of the Kentucky Bible Society. This Society did, while in existence, publish several thousand copies of the Bible, from the stereotypes loaned to it by the American Bible Society. But after several attempts, by different editions, and the exercise of the utmost caution, it was found that we could not print the Bibles and dispose of them at a price so low, nor of so good a quality, as the same kind of books could be bought for and imported from New-York. About the same time that we had determined to print no more Bibles in Kentucky, but to import them from New-York, the American Bible Society new-modeled in some measure their plan of operation, by endeavouring to organize a Bible Society in every county; and, by the aid of associations in various parts of each county, to bring the Scriptures to every man's door. To accomplish this purpose, they sent agents to various parts of the country. About the time the agent for the American Bible Society came among us, it was deemed best that the old Kentucky Bible Society should assume the form and style of the Fayette County Bible Society. In that form the Society has put into circulation about 2000 copies of the Scriptures during the last year, and has made an attempt to supply every destitute family in the county.

On the 18th of Feb. 1828, at a large meeting of the citizens of Lexington and its vicinity, assembled for public worship in the M'Chord Church, a sermon was delivered by the agent of the American Bible Society, pressing the necessity of more extended and strenuous exertions in the Bible cause. At that meeting the following resolutions were proposed and unanimously adopted:

1. Resolved, that we view with deepest interest the alarming destitution of the Bible which exists in Kentucky.

2. Resolved, that we believe this destitution calls loudly for the strenuous exertions of all, both as men and as christians.

3. Resolved, that we do now pledge ourselves to raise, through the blessing of God, and the co-operation of our fellow citizens and fellow christians of the different denominations, the sum of twenty thousand dollars, to supply within two years from this time, every destitute family within the state with Bibles.

4. Resolved, that fifteen commissioners be now appointed, having power to fill their own vacancies, three of whom, with the Treasurer and Clerk, shall be a quorum, with full power to carry into effect the above resolutions. At this meeting about $1700 were subscribed, which was increased in a few days to about $2000. The commissioners were appointed, and their first effort was to make the following appeal to all the friends of the Bible in Kentucky:

Friends and brethren,

At a meeting held in the M'Chord Church in Lexington, on Monday the 18th February, 1828, it was resolved, in view of the alarming destitution of the Bible in our State, to raise the sum of $20,000, to furnish every family in the state, destitute of a Bible, with one, within the space of two years from this time. The Board of Commissioners which was then appointed to carry the resolution into effect, would now appeal to their fellow citizens and christians to co-operate with them in this great and good work, by ascertaining, from actual investigation, the number and names of families destitute, in their several counties, and soliciting funds to be placed at their disposal for their supply.

The Bible must be put into the hands of every man in our country, if we would have its whole energies directed to the advancement of the kingdom of Christ. It is then upon this ground, that we appeal to our fellow christians, to co-operate with us in the work of supplying every family in our state with the Bible. We pray that the kingdom of Christ may come, and his will be done, on earth as in heaven. This kingdom has not come upon 30,000 families in our own state, nor can his will be done on the whole earth, but through christian instrumentality. God works through men as his instruments; and he would have all in christian lands to come up to his help against the mighty ignorance, and mighty idolatry, and mighty wickedness of six hundred millions of souls, in servitude to sin and death, because the day of their redemption draweth nigh. And here we would state a few facts relative to the destitution of the Bible in our state, lest some should think the fact as stated incredible. In Harrison county, it was ascertained, that out of 700 families visited in one district by the commissioner of the county, 340 had no Bibles. In Fayette, out of 500 families visited promiscuously, 100 were found destitute. In Scott and Shelby county, the destitution was found to be *one third*. In Boon county it was found to be less than in any other investigated, being between a third and a fourth.

Out of four or five counties then, in which investigations have been made, but one was found to have a destitution less than one third; in others the destitution was a third; and in one nearly *one half*. We may then safely say, taking these as samples of the whole state, that one third, or about 33,000 of the families of the state are without the Bible in their houses. And we much fear, that when the truth shall be known, this destitution will be found much greater, than at present we can conceive of.

It is then to supply this destitution, (against which we can no longer shut our eyes,) that Christ's kingdom may speedily come, that we make this appeal to our fellow christians.

And let none suppose that it is impracticable to accomplish our object. It is, indeed, a new thing in our land, to see so much of the wealth of this world expended to promote the cause of God. But we believe the time is coming, when the love of Christ shall open the hearts of men to give liberally to his cause. When it was proposed to raise funds to suppy every family in New-Jersey with a Bible, good men opposed it, because they thought it impracticable. But the thing has been done; neither men nor money were found wanting in so good a cause. In Pennsylvania, with a destitute population estimated at 60,000 families, the thing has not only been attempted, but soon will be accomplished. The same efforts are making in as many as seven or eight states in the Union. There is no reason why we should fail, if all will but do what their duty demands. And our appeal is to all. Our cause is a common cause. It is not sectarian or contracted. The Bible is the common ground upon which we all meet. We march under one glorious banner, and that has inscribed upon it the cross of our Lord Jesus Christ. It is his gospel of glad tidings, that we would sound in every house and at every fire-side. In this cause we acknowledge no name but Christ; and around his standard we can all gather, with the Bible in our hand, without note or comment, or corruption of men, and spread out its truths before our fellow men, confiding in him who has said, "His word shall not return to him void, but shall accomplish that which he shall please, and shall prosper in the thing whereto he hath sent it."

In order still further to promote the noble designs for which your commissioners were appointed, they proceeded on the 3d of March, 1828, to appoint the Rev. S V. Marshall to ride in their service to raise money and procure subscriptions. Money to a considerable amount was procured by Mr. Marshall in the form of subscriptions. A large portion of those subscriptions have not yet been received.

When your commissioners had proceeded thus far, some difficulties arose in their minds as to the relation they sustained to the American Bible Society. It was found that in the form in which we then existed, we did not, nor could we, sustain the character of a Society auxiliary to the American Bible Society, although our objects and our labour were the same. Our design was to supply, as far as possible, all the destitute in our state with the Bible. We knew that we were compelled to obtain all our supplies from New-York, although we were not auxiliary to the parent Society. It had been confided to a Board of fifteen commissioners to carry into effect the above resolutions. They deemed it impossible to discharge this trust while they stood in their anomalous relation to the American Bible Society. The commissioners therefore resolved to form themselves into a Society denominated the Kentucky Bible Society, auxiliary to the American Bible Society.

We have deemed it proper thus fully to lay before this meeting the doing of the commissioners appointed in M'Chord's Church in Feb. 1828, hoping that from this time there will be a renewed effort to carry into full effect the resolutions and the spirit of that meeting; certainly the noblest enterprise ever undertaken by any association in our state.

We know, friends, that we need often to be stimulated and roused up to the performance of duty. We are also aware that reasonings have generally a less powerful effect of this kind,

than facts. Indeed this is an age of facts. You will then suffer us to turn your attention to the state of the Bible cause in the world, and especially in America, as also how we have been operating directly since our appointment.

The Bible Societies in the eastern parts of Europe hold on in their glorious career of doing good. From the 23d Report of the British and Foreign Bible Society, it appears that the issues of that Society for the year which ended May 8, 1828, amounted to 294,000 copies, a greater number than had been issued in any previous year. From accounts received from England since the last Report, there is reason to apprehend their distribution will not be so great during the current year, owing to the determination by that Society not to circulate Bibles containing the apocrypha. Your Managers would hail this determination of the British and Foreign Bible Society respecting the uninspired books, (the apocrypha,) with heart-felt satisfaction. While some in our country, who wear the christian name, are rejecting the inspired books of the Old Testament as utterly useless, it is certainly highly proper that nothing should be circulated but the naked entire scriptures. And we would fondly anticipate the period when all Bible Societies will, as far as possible, circulate the entire scriptures, and them alone.

"In Ireland the prospects of the Bible cause are highly flattering. Many of the people of Ireland say, "they can see no reason why they should be precluded the privilege of searching the scriptures for themselves." Such is their anxiety at present to read the holy scriptures, that many come the distance of 20 or 30 miles to buy this sacred book!"

In France the Bible cause is rapidly advancing. The Paris Bible Society distributed in 1827, 45,000 copies of the scriptures. In 1824 or 5 the same Society distributed only 12,000.

The christian world is called to mourn over the condition of Russia as it respects the distribution of the Bible. The presses of its formerly powerful Bible Society are unemployed. This is at once a practical acknowledgement of the power of the Bible, and a demonstration of a truth as old as despotism, viz: that light and truth are the dread of tyrants.

The prospects of distributing the scriptures in India are still brightening. The Societies at Calcutta, Madras, Columbo, and Bombay, continue active and prosperous. "Were there no other fruits of the Society's labours," (say the Committee of the British and Foreign Bible Society,) "than that which it has been instrumental in accomplishing in India, it would already have received an ample reward."

"In Denmark, Sweden, and Prussia, Bible Societies are found to be still prosperous, finding still new wants to be supplied, and new helps and resources to meet the increasing demands. The king of Prussia is favourable to the diffusion of the scriptures.

Such, friends, are a few of the facts respecting the progress of the Bible cause in various parts of the old world, as furnished by the latest accounts from Europe.

Nor are the prospects less cheering from our own country. The entire revenue of the American Bible Society for the year ending May 1828, was $75,879 73, an increase over the receipts of the former year of $10,687 5. Of the above sum no less than $17,6[illegible]3 86 were free donations for the general objects of the Society.

From the 13th of April, 827, to the 1st of May, 1828, there were issued from the Depository of the American Bible Society 134,607 copies of the scriptures, an increase above the issues of the preceding year of 62,787: of which number 7,260 were gratuitous distributions.

During the year that ended May 1828, 21 life directors, and 123 life members were added, making the aggregate of the former 1[illegible]9, and of the latter 1,113. There are at this time more than 600 Societies auxiliary to the American Bible Society, and they are constantly increasing.

Suffer us to conclude this part of our Report in the words of the Board of the American Bible Society; "The Board, in view of its animating progress, would respectfully ask, how ought the friends of this cause to feel! to act! Should not emotions of gratitude to the great giver of success pervade all hearts, and a new and invigorated purpose of future action be implanted in every breast! Who does not rejoice that to the word of God is now given such a free course! Go back a few centuries, and the sacred oracles were rarely to be found. And when found, were but in written form, and mostly in languages that had ceased to be spoken.—Now these holy writings are translated into nearly two hundred living languages, and copies of them have become almost like the stars of heaven, innumerable.—Surely this is no ordinary period in the moral history of our species.—On the benevolent of this age are thrown responsibilities which may well cause both rejoicing and trembling."

A few words only will be necessary to furnish the history of the doings of the Kentucky Bible Society since it has assumed the character of an auxiliary.

About $1,300 have been paid into the hands of our Treasurer, of the money subscribed in Feb. 1828. This money was immediately forwarded to New-York for Bibles.

There have been forwarded to New-York by our Treasurer during the year about $1,600, for which 2052 Bibles have been received from the parent Society, leaving a balance of $400 in the hands of that Society. When the proceeds of this $400 shall have been received and added to the 2052 copies stated above, the Managers will have put into circulation, and have ready for distribution, about 2850 copies.

The Managers wish most affectionately to call the attention of the Society and of the public, to the fact, *That we have determined to sell the common nonpareil Bibles to all Bible Societies and associations within the state of Kentucky, at New-York prices, being 50 cts. All costs from New-York the Managers have heretofore, and are willing still to pay.* So that Bibles of the above kind *may at all times be had at our Depository for the same prices they could be purchased at the Depository at New-York. The purchasers will only have to pay the carriage from Lexington to their own place.*

The Managers of the Kentucky Bible Society affectionately and respectfully request clergymen of every religious denomination, and all the friends of the Bible in every county in the state, to wake up to this great and good work. We feel ourselves pledged, if possible, to supply, within a very limited time, every destitute family in the state, with at least one copy of the entire scriptures. This we cannot accomplish without your aid. Is there a county within the state, in which there are not many sincere lovers of the Bible, and friends of the Saviour! Is there one county in which a Bible Society could not be formed, and money enough raised to purchase Bibles at the low rate of 50 cts per copy, to supply every destitute family in the county! Could not some pious, responsible and active individual, whose heart was in the business, be employed at, say from 15 to 20 dollars per month, who would undertake to visit every family in the county; who should carry with him the Bible, either to bestow upon the poor, or to sell to those who are able to purchase! Whenever such measures are adopted, the Kentucky Bible Society pledge themselves to furnish the Bibles at 50 cts per copy. And moreover we pledge ourselves to aid, if called upon, so far as $1,000 will go, to pay the one half of the expense of all agents who may be employed in this work, provided authentic assurance be furnished the Society, that the county has been fully supplied, and that the county Society has paid the one half of the agent's expense.

Again we affectionately solicit the friends of the Bible through the state, to help us! Devise your own plans, but we pray you, do not any longer neglect to put your hand in good earnest to the work. We will furnish the books at the cheapest rate, and bear half the expense of their distribution.

Shall your countrymen and your neighbours all around you be living without the word of God in their houses, when a little exertion on your part, and a small portion of that abundance which God has given you, might carry it to every fireside, and place it in the hands of thousands who must perish without! Suffer us in brotherly love to say, we have made this appeal to you in the name of our common Master, and in behalf of thousands, both parents and children, who are living in the midst of a christian land, without the enjoyment of the richest christian blessing, that word which alone is able to make wise unto eternal life. Say not that these people care nothing about the Bible. The time once was when you cared nothing about Christ too; but he loved you, he gave himself for you, he sent his Spirit and drew you to himself. Go and endeavour to imitate his benevolence.

But we must stop. The Managers feel that they are one in design with the great mass of the christian people in our state. We are engaged in a work in which the arm of omnipotence is seen. Not only the state of Kentucky but the world will be filled with his glory. Amen. Even so come, Lord Jesus.

THE ANNUAL MEETING
OF THE
KENTUCKY BIBLE SOCIETY,
Auxiliary to the American Bible Society,

Was held in the M'Chord Church, in Lexington, on Friday evening, April 24, 1829.

The Rev. John C. Young delivered a Sermon, suited to the occasion.

After which the annual Report of the Managers was read, and adopted.

The following officers were then elected for the ensuing year:

PRESIDENT.
REV. JAMES BLYTHE, D. D.

MANAGERS.
WILLIAM T. SMITH,
WILLIAM RICHARDSON,
DAVID A. SAYRE,
ABM. S. DRAKE,
NORMAN PORTER,
THOMAS T. SKILLMAN,
FRED. MONTMOLLIN,
MATTHEW T. SCOTT,
JOHN C. RICHARDSON, Jr.

After some appropriate remarks by the President, encouraging the friends of the institution to perseverance, the meeting adjourned.

At a meeting of the Managers, April 30, 1829, the following officers were elected for the ensuing year:

TREASURER & AGENT.
LUTHER STEPHENS.

RECORDING SECRETARY.
WILLIAM T. SMITH.

CORRESPONDING SEC'RY.
REV. JOHN C. YOUNG.

VICE-PRESIDENTS.
REV. NATHAN H. HALL,
REV. JOHN WARD,
REV. BENJ. O. PEERS,
REV. J. VARDEMAN,
REV. O. S. HINCKLEY,
REV. JOHN M. HEWETT.

On motion, Resolved, that Mr. Skillman be requested to publish the Annual Report in the Western Luminary,—and that he print 500 extra copies for the use of the Kentucky Bible Society.

SUBSCRIPTIONS
To the Kentucky Bible Society.

James Blythe,	$100 00
T. T. Skillman,	100 00
D. A. Sayre,	100 00
N. H. Hall,	100 00
Rob't. Marshall,	100 00
Walter Preston,	100 00
Mary Parker,	100 00
Luther Stephens,	100 00
Rob't. Wickliffe,	50 00
Mary O. Wickliffe,	50 00
Mrs. Murdock,	50 00
Sam'l. V. Marshall,	50 00
Sam'l. D. Blythe,	50 00
A. W. Campbell,	50 00
B. O. Peers,	50 00
Norman Porter,	50 00
John Ward,	50 00
F. Montmollin,	50 00
Rich'n. Morrison,	30 00
[illegible]. P. Eskridge,	30 00
James Todd,	30 00
J. Bruen,	30 00
[illegible]. Sopho. Breckenridge,	25 00
John Bell,	20 00
Mary Murdock,	20 00

am'l. Blair,	20 00
J. C. Richardson, Jr.	20 00
J. L. M'Dowell,	20 00
L. M'Cullough,	20 00
Mrs. Morrison,	20 00
Matthew T. Scott,	20 00
Alex. S. Elliott,	15 00
Mrs. Harbin,	10 00
Mrs. D. Wilson,	10 00
Raney Berry,	10 00
Samuel Elliott,	10 00
Mrs. Rob't. Parker,	10 00
Mrs. Bruen,	10 00
Mrs. C. Saunders,	10 00
Sam'l. Bell,	10 00
Asa Farra,	10 00
Rob't. P. Elliott,	10 00
Geo. F. Keene,	10 00
Wm. Hamilton,	10 00
Margaret P. Logan,	10 00
J. M. Hill,	10 00
Rob't. Macnitt,	10 00
T. B. Prentice,	10 00
Jane Wilson,	10 00
J. W. Macnitt,	10 00
Betsey Bain,	10 00
Miss M. Yoder,	10 00
Isaac Skillman,	10 00
J. C. Richardson, M. D.	10 00
James Bell,	10 00
Jane Patrick,	10 00
H. M. Winslow,	7 00
Miss Jane Short,	6 00
Catharine Hostotter,	5 00
Nancy Dunn,	5 00
Sam'l. Robb,	5 00
Margaret C. Robb,	5 00
Margaret M'Kee,	5 00
Maria Norton,	5 00
Wm. Tod,	5 00
Tho's. Rankin,	5 00
Wm. Bell,	5 00
Mary Ann Dewees,	5 00
Mrs. Winslow,	5 00
Preston Blackmore,	5 00
Judith R. Scott,	5 00
Mrs. Clayton,	4 00
Jane Elliott,	4 00
Clarissa J. Wilson,	4 00
Nancy Megowan,	3 00
Martha Ann Boardman,	3 00
Eve Dunlap,	3 00
Cha's. Campbell,	3 00
Miss Winslow,	3 00
Jane Megowan,	2 00
Mary Megowan,	2 00
Mrs. C. Clark,	2 00
Jane M'Isaac,	2 00
Nancy M'Isaac,	2 00
Ann Higinbotham,	2 00
Martha Bullock,	2 00
Mary Ann Bullock,	2 00
Moses H. Hall,	2 00
Martha Boggs,	2 00
Mary H. Moffat,	2 00
R. Hukill,	1 00
Mrs. Hukill & daughter,	1 00
Maria Blair,	1 00
Jos. Bullock,	1 00
Mary Boardman,	1 00
Mary Ann Bell,	1 00
Lydia Sprake,	1 00
Ann North,	1 00

The following sums have been recieved as donations:

Mrs. Margaret Lyle, Paris,	$12 50
James Kelly, Bethel,	10 00
Wm. C. Offutt, collected, Bethel,	23 50
Jas. Bell, collected, Walnut Hill,	108 50
W. Williams, coll. Lexington,	2 75
Wm. Bell,	1 00
Mr. Brown,	1 00
Miss Symington, a little girl,	0 25
Jos. Huber, a silver watch, say	10 00

The following amounts have been received, for which receipts have been given, with the privilege to draw Bibles, if needed.

Received of S. V. Marshall, collected in Shelby county,	$35 00
J. R. Lyle, T. P. Smith, & J. R. Thornton, col. in Bourbon co.	$79 50
J. H. Brown, col. in Richmond Church, Madison county,	$25 00
Dr. Blythe, forwarded by a Society in Shelby county,	$27 50
Fayette Co. Bible Society, cash loaned without interest	$223 00

Sales to different Societies.

Fleming county Society,	$53 55
Mason,	76 95
Green,	75 00
Bath,	72 45
Mercer,	21 00
Springfield Society,	99 55
Bath county,	35 00
Bracken,	34 83
Mason,	10 50
Montgomery,	25 65

Besides a number of minor sales, and sales to Societies and individuals, names not known.

L. STEPHENS, *Treas. & Agent.*

AMERICAN BIBLE SOCIETY.

A thousand dollars from an Auxiliary.—The County Bible Societies of Ontario and of Rensselaer, N. Y. have resolved to raise and forward immediately one thousand dollars each, as a donation to the American Bible Society. Benevolent individuals in Columbia County have also forwarded the same sum as a donation within a few weeks. Since hearing of these cheering resolutions, the Board have ventured to appropriate six hundred dollars to the printing the Tamul Scriptures in Ceylon, and twelve hundred dollars more toward printing it in the Burman Empire. The Rev. Jonas King informs the Board that twenty-five or thirty thousand copies of the New Testament can be circulated in Greece annually, but that most of them must be circulated among the poor, who have nothing but thanks to give in return.

Payment for books.—The Managers wish to be to each Auxiliary as indulgent as possible, consistent with their duty to the general interests of the institution. But with *forty presses*, and nearly *two hundred* hands at work, the expenses of the Society must be seen to be great. If money is borrowed to pay for paper, printing, and binding, the *interest* must be paid for this money. Is this right, when many thousand dollars have been for *months*, and in some instances for *years*, due for books sold at cost, and less than cost!

Amherst College Bible Society.—A Bible Society has been formed in Amherst College, Mass. among the students. Their object is to raise money for printing and circulating the Scriptures in the Island of Ceylon, where the American missionaries reside. About one hundred and eighty dollars were presented, the past year, to the American Bible Society, as a donation.

[*Extracts from Correspondence, &c.*

INTEMPERANCE.

TEN QUESTIONS

To Merchants and Tavern Keepers.

1. Is not the use of ardent spirits attended with most deplorable evils? Does it not disgrace and impoverish families, waste health, sacrifice life, and ruin immortal souls?

2 Would all these evils of intemperance exist, if all the merchants and inn keepers should, like good citizens and consistent Christians, refuse to deal in this article?

3. Then are not all who deal in intoxicating liquors, accountable to God, in a fearful degree, for all the evils resulting from the abuse of them?

4 If so, are not you, as an individual, very guilty in this thing, before God?

5 If the removal of these evils would be the happy consequence of merchants and tavern-keepers discontinuing the sale of this article, is it not their duty as a body to do it?

6. If it is their duty as a body, is it not yours as an individual? Do you ask, "What can I do, while others in the town and neighborhood continue to deal out the poison? I answer, you can do much. You can lend the influence of your example to effect a reform. You can at least "wash your own hands in innocency," and stand henceforth shielded from the curse of heaven, which will, sooner or later, fall upon those against whom the injured wife and children of the drunkard raise their accusing cry.

7 By retailing ardent spirits, are you not guilty of *making* drunkards? This is implied in question third, and is proved by universal observation. Where no wood is, there the fire goeth out; so where there is no rum-dealer, drunkenness ceaseth. (See Prov. xxvi. 20.) It is vain to plead that it is not your intention to make drunkards, and ruin families, and destroy souls. You know the almost inevitable effects of your conduct, and you must answer for the consequences. As a mad man who casteth fire brands, arrows and death; so is the man that maketh drunk his neighbor, and then saith, am not I in sport (See Prov. xxvi. 18, 19.) It may be sport to you, but it is death to others.

8. Would you deal in ardent spirits, if they afforded no profit? Which should influence you most, a little filthy lucre on the one hand, or the command of God on the other? But what do you gain by this traffic? Let the prophet of the Lord inform you Wo unto him that coveteth an evil covetousness to his house,—thou hast consulted shame to thy house by cutting off many people, (*with thy liquors,*) and hast sinned against thy soul, (Habakkuk ii, 9.) Wo unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken,—the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory, (Habakkuk ii, 15.)

9. Is there any weight in the plea, that if you do not sell ardent spirits some one else will? Would you kill your neighbor for sixpence, because you happened to know that if you did not, some one else would do it for nothing?

10. If the curse of God rests upon money received for ardent spirits, is it not better for you that the "accursed thing" go into your neighbors' coffers, than come into yours? —*N. Y Obs.* NEIL.

A HINT TO MOTHERS.

When we contemplate what great things depend on what, to a superficial observer, appears of small moment, we wish to speak a word of caution. Our subject is that of the common every day conversation of mothers to their children.

When giving to your children commands, be careful that you speak with a becoming dignity, as if, not only the right, but the wisdom also to command was with you. Be careful not to discover a jealousy that your injunctions may not be attended to; for if the child sees that you have your doubts, they will lead the child to doubt too! Be cautious never to give your commands in a loud voice, nor in haste. If you must speak loudly in order to be obeyed, when it is not convenient to raise your voice you must expect to be disobeyed; and if it be convenient for you to speak loudly, you must remember that it is inconvenient for others to hear it.

But with regard to manner be careful to speak in a soft, tender, kind and loving way. Even when you have occasion to rebuke, be careful to do it with manifest kindness. The effects will be incalculably better. When you are obliged to deny the request that your child may make, do not allow yourself to do this with severity. It is enough for our little ones to be denied of what they may think they want, without being nearly knocked down with a sharp voice ringing in their tender ears.

If you practice severity, speak harshly frequently punish in anger, you will find your children will imbibe your spirit and manners. First you will find that they will treat each other as you treat them; and after they arrive at a little age, they treat you with unkind, unbecoming replies. But if you are wise, and treat your little ones with tenderness, you will fix the image of love in their minds, and they will love you and each other, and in their conversation will imitate the conversation which they have heard from the tenderest friend which children have on earth.

An English gentleman, named Telfare, lately deceased, bequeathed £160,000--$800,000, to public charities. The details are not stated.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
MAY 13, 1829

FIRE.

Transylvania University burnt.—The edifice of this University was destroyed by fire on Sabbath morning last. When the fire was first discovered it had made such progress as to render all efforts to save the building entirely unavailing. The fire is supposed to have been communicated from a candle having been carelessly left burning in the upper story of the house, near the cupalo. When first discovered the cupalo, and a considerable part of the roof were enveloped in flames. This was about half past eleven o'clock at night. Providentially there was very little wind at the time, so that none of the adjacent buildings were endangered.

We are informed that the building destroyed was insured to the amount of ten thousand dollars; and that it is the intention of the Trustees immediately to commence the erection of a new edifice.

POSTMASTERS.

It falls to our lot very frequently to be compelled to pay postage on letters from post-masters, which they design to come to us free. This is done, by the post-master here either charging us for excess of postage; or from the post-master, franking the letter, not putting his name on the outside, as well as marking free upon it. The latter of the two cases occurs most frequently; for it is but seldom that we receive remittances from postmasters, which are burthensome either to the mail or ourselves. The following case however has happened. A postmaster enclosed us *two dollars* in specie, the amount of *his own* subscription to our paper, and franked the letter containing it; on which letter *we* were required by the postmaster here to pay *seventy cents*, excess of postage; he stating that postmasters have not the privilege of franking for more than half an ounce.

BIBLE SUBSCRIPTIONS.

The subscribers to the Kentucky Bible Society, are requested to pay the balance due on their subscriptions to Mr. LUTHER STEPHENS, Lexington, the Agent and Treasurer of the Society. By a reference to the Report of the Society, in the preceding columns of this paper, the amount of all those subscriptions will be seen. It is hoped those in arrears will *not* delay making payment.

The objects of this Society are so fully stated in the foregoing Report that we forbear any other remarks at this time.

INSTALLATION.

On Friday the 24th of April, the Rev. SAMUEL Y. GARRISON was regularly installed as Pastor of the Smyrna Presbyterian Church, of Mason co. Ky. by the Presbytery of Ebenezer. The Rev. J. Cunningham preached the sermon. The Rev. Andrew Todd presided and gave the charge to the people. The Rev. Charles Phillips gave the charge to the Pastor elect. After which the right hand of fellowship was given to the Pastor. The meeting was continued until Monday, and the sacrament of the Lord's Supper was administered on Sabbath day, on the morning of which fourteen made a public profession of their faith in Christ.

A SPECTATOR.

MISSIONARY INTELLIGENCE.

The following summary of Missionary Intelligence, was prepared for, and read at, the Monthly Concert prayer meeting, in the 1st Presbyterian Church in Lexington, on the 1st Monday of the present month.

Summary of intelligence respecting Foreign and Domestic Missions, received during the last month.

On casting our eyes over the intelligence which has reached us, since our last monthly meeting, concerning the operations of the beloved Missionaries of the Cross, both in our own and Foreign lands, and the universal spread of the everlasting Gospel, our hearts are cheered, and we are still more forcibly impressed with those truths in the Divine Oracles, which point to the full and perfect illumination of our dark earth. Our God has not forsaken his work. He has not forgotten his promises. The angel "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," is winging his way through the earth, and healing and salvation are following in his train.

The following are some of the most important items referred to, concerning the great and good cause for the advancement of which we have assembled here this evening to pray.

INDIA.—This land which has been groaning for many centuries under heathenish darkness, and superstition in its most appalling forms, is now beginning to be beamed upon by the Gospel of the grace of God. The latest accounts, represent the missions there as prosperous beyond the expectation of their friends. We are told, that in Burmah, some of their most literary and distinguished men of great intellectual powers, and deeply versed in oriental learning, have come out firmly and decidedly on the side of Christianity, professing themselves to be the followers of Jesus—unmoved by the scorn and contempt of their heathenish friends. Their language is, "if they revile, let them revile, if they kill, let them kill. We fear not death. We will love and pray for our enemies." Fifteen persons in Rangoon where there were no missionaries stationed, had professed their faith in the Redeemer, and were desirous to be united to His Church.

A great many schools for instructing the natives are established throughout this vast region. In Bombay, another portion of India, the number pupils in the schools of the American mission alone is, 1,626.

SANDWICH ISLANDS.—The progress of Divine truth in these "islands of the sea," is uniform, and almost unexampled in the annals of the Church. 20 natives were candidates for admission into the Church by the last intelligence.

GERMANY.—In this land which was privileged to witness the first dawnings of that glorious reformation, whose blessed effects are now felt throughout the world, it is well known that skepticism and a false philosophy had almost choked every seed of evangelical piety. But it has ceased to be so now. The great and the learned, who were proud to boast of their opposition to humiliating doctrines of the cross, are now ranging themselves under the banner of truth.

POLAND.—A missionary now in this country communicates the following deeply affecting anecdotes:

"Two women came, and wept bitterly for a Bible. They would gladly sell something to obtain the price, but they had nothing. I could not harden my heart against such applicants; and I bought the Bibles of K—— and presented them. A cooper from a neighbouring town came in the morning for a Bible——I told him the price—— found him truly hungering for the bread of life——after dinner he would come again. He came with eyes red and weeping—for eight days he had been trying to sell enough at the fair to purchase a Bible—but the market was so bad that he could not procure money to pay his stand, or stall-rent, and the carriage of his ware—he had yet eaten and drunk nothing; it gave him however no concern to return without eating and drinking; but to go home without a Bible. O this would break his heart. His tears affected me. I advised him to go to Exin, and obtain what he could. He went weeping exceedingly—I followed him to the door for the purpose of giving him some bread and beer—he threw his aams around my knees, sobbing aloud, and would not even look at what I offered him—I might keep it, and give him a Bible instead of it.—Bread for his mouth he had never begged, and he could cheerfully endure the want of it; but for bread for his soul he was not ashamed to beg. I readily gave him a Bible and money besides; and I thanked the Lord, that he had given me the honor to feed such a hungry soul with the bread of life; and at the same with a melting heart I pressed the poor man to my bosom, who praised God with a loud voice, that his desires were satisfied in the possession of a Bible."

IRELAND.—The Lord is performing a marvellous work in this region of Popish superstition and idolatry. The people, by hundreds are escaping from the bondage and death imposed on them by the Roman Catholic Clergy, and seeking for the true light, as it is revealed in the oracles of God. Many interesting anecdotes might be related, for which we have not room.

JEWS.—The state of the Jews is becoming most interesting. Much cheering intelligence concerning this cast-off and abandoned people has been recently communicated by missionaries in various parts of the world. There appears to be a general and almost simultaneous movement among them on the great concerns of eternity. An increased disposition to repossess their beloved country, and to have their own polity, and worship their God under their own vine and fig tree.

MISSIONS AMONG THE INDIANS IN OUR OWN COUNTRY.—The missionaries in Canada, among the Oneida's, Mohawks, &c, report that these too long neglected people are eager to receive the word of life. Many are daily coming into the fold of Christ, and many more enquiring for salvation. One of the Missionaries writes thus: "Nothing now remains for a general awakening, but labourers who can speak and pray in their own tongue." It is stated that in Upper Canada alone "950 have been reclaimed from the basest intemperance and converted to God, during five years past." In several of the tribes there are 14 schools, containing 398 children.

Intelligence from the Choctaws in the South is equally cheering. There is an uncommon eagerness manifested to receive religious instruction. Many of their chiefs and most aged men have felt the power of Divine truth, and are now preaching the Gospel to their benighted countrymen, with a fervour and an earnestness which might cause many a more enlightened ambassador of Jesus to blush at the comparison.

REVIVALS.

HENDERSON, KENTUCKY.

Extract of a letter from the Rev. James Smith, to the Editor of the Western Luminary, dated

HENDERSON, 20th April, 1829.

Sir,—Having by a frequent perusal of your interesting and instructive publication, discovered your desire to be furnished with brief accounts of the progress of religion in our highly favored land, I have taken the liberty of addressing you.

For some months past the Christians in this place have appeared to be much engaged in prayer, and earnestly desirous to witness a time of refreshing from the presence of the Lord. At a sacramental meeting held by the Cumberland Presbyterian ministers last month, the Lord was pleased to bless us with much of his sensible presence. Great interest was manifested by our citizens generally, and several persons for the first time made a public profession of their faith in Christ. Since that time much seriousness has prevailed.

At another communion on Sabbath last, held by ministers of the Presbyte-

rian and Cumberland Presbyterian Churches, (among whom union and brotherly love appeared to exist,) we were again favoured with the presence of the Lord. Deep and awful solemnity pervaded the congregation. The communion was interesting and solemn. Four persons professed to find peace in believing: and deep impressions appear to have been made on many hitherto greatly indifferent. What we have hitherto experienced, we humbly trust, is only the sweating of the stones before the great rain falls.

SOUTH-CAROLINA.

A correspondent of the *Charleston Observer*, who was present at the last meeting of the Presbytery of South Carolina, and who was also engaged in a four day's meeting at Fairfield, says,—

During the sessions of Presbytery, preaching was kept up through the day at the Church, and at night, in different parts of the congregation. Before the close of the meeting, many were anxiously inquiring "what they should do to be saved." A considerable number were admitted to the communion of the church on Sabbath morning. I think the Lord is about to visit that people in mercy.

The revival which commenced some time in the winter in the churches of Fair View and Friendship, is still growing in interest.

From the interesting state of things at Fair View, we deemed it expedient to spend the week preceding the communion, in preaching around upon the borders of the congregation, and conversing occasionally with the anxious. Some of those meetings were crowded and solemn. We were told, that some grown persons heard, for the first time, a sermon from a Presbyterian, and on Sabbath, they saw for the first time, the sacrament administered by a Presbyterian Minister. A number from those neighborhoods where we had appointments through the week, came to the church at the commencement, and remained with us every day till the close on Monday.

Brother Q. who had remained a few days at Nazareth, came on to our assistance, and was with us throughout the meeting. On Saturday evening, the anxious were invited to occupy the seats appropriated for that purpose, and almost an entire square of the Church was closely filled by anxious persons.

On Sabbath morning, thirty-five, who had been previously examined by the Ministers and Elders on experimental religion, came forward before a crowded assembly and gave themselves away to the Lord in an everlasting covenant —13 of whom were baptized. Upwards of fifty occupied the anxious seats in the evening, some of whom were cherishing a trembling hope.

The labours of the two brethren for some weeks past appear to have been greatly blessed to the spiritual benefit of many in our churches. Some family altars have been erected, where, before, the morning and evening sacrifices were not known to ascend.

Some old persons who have lived here many years, do not recollect ever to have seen so interesting a meeting before, at this place.

IRELAND.

A clergyman in Ireland writes as follows: "You would be surprised and gratified at the remarkable and unusual activity, zeal, piety, and orthodoxy of the clergy in all parts of the kingdom. It is not right to number the people, but there cannot be less than four hundred faithful, pious, and enlightened ministers in Ireland. The Bishops are coming round. TUAM's praise is in all the churches. EUPHIN has joined himself unto his brethren. DUBLIN stands nobly forward in defence of the truth, and in promotion of the good cause: Many who do not probably agree with them in their views of divine truth, are actively employed in what they believe to be doing good. Among these, may be ranked our noble Primate, who is magnanimous in all he does; and last, not least, our own dear and venerable Bishop (Dr. Brinkley, of Cloyne,) who gives his helping hand to every good work, and countenances every good minister. I was wrong in saying there was little to gratify in Ireland. Surely this is gratifying, and we may hope extensive good will result from the present REVIVAL, for such it is."—*Philadelphia Recorder.*

HOME MISSIONS IN IRELAND.

A meeting of members of the Irish Episcopal Church, was held on the 30th of October last; at which they resolved to form themselves into an Association under the title of "*The Established Church Home Mission*," for the purpose of proclaiming the gospel more particularly to the Roman Catholic population. The Society is to be composed of "members of the United Church of England and Ireland." "We are verily guilty (say they) concerning our brethren, in that we have not more plainly and faithfully preached to them the great truths of the Gospel of Christ." Missionaries wholly devoted to the work, are to be employed, whose duty it shall be to address their Catholic brethren, not only from the pulpits of the established Church, but in all places where it is possible to collect a congregation. The occasional labours of beneficed clergymen, who can spare the time for this purpose, are also to be invited. A Board of twenty-one ministers was appointed to conduct the affairs of the Association.

UNITED BRETHREN's MISSIONS.

GREENLAND.—Letters from the southernmost settlements of the Brethren in this Polar region, bring the records of the Mission down to the middle of June last. We extract the annexed paragraph.

At Lichtenau the grace of God had been very manifest in the congregation, not only on particular days, but during the whole year in general. Twelve adult heathen had been baptized, the congregation now consisting of 638 baptized, and 30 unbaptized persons; 251 are communicants. The new establishment at Fredericksthal comprised at the close of the year 1827, 298 persons, of whom 63 were not yet baptized. On the 10th of May 1828, that holy rite was administered to 19 adults. Fourteen persons had recently obtained leave to live at Fredericksthal. The evident grace of God, prevalent among this flock, encourages the missionaries to spare no pains to be useful. It is delightful to see how the knowledge of the word of God is increasing among this hitherto ignorant people, especially by means of their zeal in learning to read.

LABRADOR.—At *Okak*, a Missionary station, among the *Esquimaux*, the word of God has had free course and been glorified. The brethren at this post say:—

At this station the testimony of salvation in Christ had been most powerfully operative during the past year, and the earnest desire which the Esquimaux displayed in their conduct during their summer dispersion, *to* approve themselves *through the* grace of God *not* only hearers *but* doers *of the* divine word, filled *the* hearts *of our* missionaries *with* grateful joy, and afforded them unspeakable encouragement. No less than 31 heathen had recently come *to* live *at* Okak, which congregation comprised 367 persons, 110 of whom are communicants.—*Missionary Intel.*

ENTHRONIZATION.

The "enthronization" of Dr. Blomfield as Bishop of the Diocese of London, took place on the 16th of January last. We notice such matters, not because these ceremonies are of any intrinsic importance, or because they can possibly be grateful to the spiritual mind of any Christian reader; but to exhibit, by way of contrast, the difference between the life and manners of the "Man of Sorrows," and the vain pomp and glory of the "dignitaries" who profess to teach his gospel. "Tell ye (says the prophet) the daughter of Zion, Behold your King cometh unto thee meek, and sitting upon an ass;" but now 'tis not enough that the servant be as his master; for, Behold your Bishop cometh, in royal robes and imperial magnificence. Should any ask what this ceremony *means*, the appropriate answer is furnished by the *London Times* as follows,—

"We really cannot tell. There is no allusion to any such ceremony in the Gospel of Christ; it cannot, therefore, be a Christian ceremony, and cannot properly pertain to a Christian Church, or a Christian Bishop. It is most probably some pagan rite, passed through the calendar of Popery into our reformed church. It were better that the Bishops should practice humility, conciliate the clergy amongst whom they preside by brotherly kindness, and set an example of moderation to the laity, than that they should occupy themselves in costly exhibitions and state shows, which can only excite envy."

This is the "mitred head," who orders the discontinuance of private prayer meetings, and has (it is said) intimated his "determination to prevent the use of the churches of his diocese, in aid of *any* society, having *Dissenters* on its committee!"—*Philadelphian.*

DEATH OF THE POPE.

Pope Leo XII. departed this life in February last. The farce of pardoning the sins of his *Holiness* took place after his death. The people were *permitted to kiss* his holy *feet!!* It is supposed that either Cardinal Justiniani supported by Austria, or Cardinal Macchi supported by France, will be the new Pope.

FIRE AT SAVANNAH.

Another extensive fire has occurred at Savannah. The following particulars were received by the ship Henry, which arrived at New York on Saturday.

Georgian Office, Savannah, April 10—12 o'clock.

"About ten this morning, a fire commenced in the store of Mr. M'Gwin, corner of Fahm and Indian street lane, which has destroyed on Indian street 4 or 5 one story buildings belonging to the estate of John Gardner. Thence the fire crossed to Habersham's Pressing Warehouse, which is burnt to the ground, and the two story frame building occupied by Mr. Smeets. Two other 2 story frame buildings near the river are now on fire—the yard of the steam boat company, and the upper Rice Mill, are in great danger. We also understand that Blake's Corn Mill is destroyed.—Considerable lumber, and the loose cotton in the warehouse, is consumed.

One o'clock—All the buildings on the south side of Indian street, from Fahm to and including Capt. Swymer's within two lots of W. Broad st. through to Joachim street, with one or two exceptions, are burnt or pulled down. On the N. side of Indian street, the fire is stopped. The sloop Cynthia is considerably damaged. About 30 buildings destroyed.

"Half past two.—The fire is arrested. It was ascertained at two o'clock that 800 tierces rice, 75 bales cotton, and about 50 buildings were destroyed.

ANECDOTE.

In the memoirs of Rev. George Whitefield, is the following anecdote of a company of scoffers.

"A drinking club that had a negro boy attending them, who used to mimic people for their diversion, ordered the boy to mimic Mr. Whitefield, which he was very unwilling to do—but they insisting upon it, he stood up and said, "I speak the truth in Christ; I lie not; unless you repent you will all be damned." This unexpected speech broke up the club, which has not met since."

MARRIED,

On Tuesday 5th of May, by Rev. Samuel K. Sneed, Rev. JOHN JAY RICE, of Lebanon Ky., to Miss EMILY WELSH, of Lincoln county.

DIED,

On the 23rd of December last, JAMES EDWARDS ROBERTSON, youngest son of the Rev. S. B. Robertson. He was a youth of about 21 years of age, had been received into the communion of the church, by a profession of his faith in Christ, about eighteen months before his death, and lived an exemplary life to the last. He died perfectly in his senses, and in full assurance of his interest in Christ. There was something more than usually pleasing in his death. Thanks to God for his abounding grace, who can make a wretched worm triumph even in death.

CLELAND'S HYMNS,
3D EDITION, ENLARGED,
Just published at the office of the Western Luminary.
Price 6¼ cts. single—$6 per dozen.

THE CHRISTIAN

A STRANGER AND PILGRIM.

To the Christian pilgrim present suffering is comparatively light. His sensibility to suffering, in whatever form it may come, is as acute as that of others: it is, in some respects, more acute. As his benevolence is greater, his sympathy is stronger; as he desires the happiness of men more ardently, he laments their miseries more bitterly; and, as his own capacity for enjoyment has been improved and enlarged by the religion he has embraced, the ills of time become more heavy and oppressive, and awaken within him reflections of a more melancholy character. But then he has peculiar supports and consolations. He "is saved by hope." It continually goes before him as the star before the Magi. It draws him on as by a continual charm, and stands still at last over the palace where Jesus reigns. We know the influence of hope in ordinary cases. We know what the merchant will risk in the hope of gain; the adventurer, in quest of good fortune; the naturalist, in pursuit of scientific discoveries; and the warrior, that braves death in a thousand forms and undergoes a thousand perils; "seeking the bubble reputation, even at the cannon's mouth." What is it that animates those individuals? It is not what they *have*, but what they *expect*. Yet the object of their expectation is uncertain, and always of very limited value. How much then may not the Christian be animated, when he has in prospect a good of illimitible worth, and when his pursuit is sure to be rewarded with success? If he meet with inconveniences, he cannot forget that they belong to his profession as a pilgrim; and he will patiently bear them, in the anticipation of reaching that distant good, the possession of which will counterbalance a sea of toil, and the labour of ten thousand lives. A pilgrim is not disappointed in meeting with inconveniences by the way. The road may be rough or thorny, it may lie over the burning waste, or through the deep and horrid defile—the valley of the shadow of death—the sheltering palm tree may be wanting to shield off the scorching heat of noon, and the fountain to quench his thirst. He may be obliged sometimes to lie down on the wet earth, exposed to the chilling night wind; or, he may pass the night in a wood, where among the branches of the tree he has climbed, he hears the hissing of the dire serpent, or the roar of the tiger leaping on his victim, and various cries of doleful creatures. But did he not know all this before he started? Did he expect to find the life of a pilgrim a life of ease and luxury? Did he suppose he should find the road carpeted for him, as if he were a Persian king? Or strewed with garlands, flowers and branches, as if he were a conqueror, entering the metropolis of his empire in triumph? Surely not. He knew there were hardships before him; he reckoned on meeting with them; and he resolved to brave them, animated by the hope of accomplishing the object of his journey, of reaching the long wished for spot, where all his toils will cease. And shall the Christian, who is a stranger and pilgrim on the earth, and who is journeying to the place of which the Lord has spoken to him, be disappointed by the troubles of the present life? Shall he not rather encounter and vanquish them, as he presses on to the "mark for the prize of the high calling of God in Christ Jesus?"

The pilgrim travelling to the celestial land is reconciled to the loss of his Christian friends. He looks around him, and sees how death has thinned the ranks of his acquaintance. One drops, and another drops; until the grave contains the great majority of all whom he has loved—all "the excellent of the earth" "with whom he took sweet counsel, and with whom he went to the house of God in company," "with the voice of joy and praise, and with a multitude that kept holyday." He has seen the grave opened to receive them; he has heard the hollow sound returned by the crumbling of the mould upon their silent shell; he has seen the tomb shut them in, excluded from the light of the sun, and cut off from the paths of the living. He has seen oblivion touching his closed lips when their names were mentioned; or slowly nibbling away with the chisel of time the letters in which he had engraven them, in the fond hope that they might retain their place in the recollection of the living. He has shut up the thought of them in his heart; and, if he does not mention their names, it is because he dares not trust himself with the subject; or because it seems a violation of the sacredness with which death and immortality have invested them. These sensations he has experienced again and again, as the insatiable grave has repeated his demands, calling for another and another of his companions. He has felt the pathos of the poet's remark, that "the most melancholy effect of years is the catalogue of those we loved and have lost perpetually increasing." He has felt himself growingly alienated from a world in which he sees he is every month literally more a stranger. But, though sad, he is not distressed; though he sometimes shed tears, he sees through them as they fall, the visions of the future. He "sorrows not as those who are without hope." He believes he shall see them again. He is himself a pilgrim; he is travelling towards that very country they have entered. They have closed their pilgrimage before him: some of them have hasted like the Baptist to fulfil their course: they have found an easier and more expeditious path across the wood around which he is toiling with weary steps. Yet the time will come when he will arrive at the termination of his wanderings, and be admitted to the presence of those from whom he has been for a time separated. He will see them again, and his "heart will rejoice, and no man taketh from him his joy." With these hopes he comforts himself and others. When he remembers that his friends have died in the Lord—have entered into rest and attained the object of their most anxious wishes; that, in leaving this world, they have made a most advantageous exchange; that they would be filled with horror at the very thought of leaving the warm bowers of Paradise to return to this cold and bleak region; that they have not forgotten those old friends whom they have left behind; that they are awaiting the happy day when they will join them—are looking for the gathering together of all the elect of God, the filling the seats of heaven, the ripening and fulfilment of all the purposes of grace; when he remembers these things he "lifts up his head with joy, knowing that his redemption draweth nigh."

Having these hopes in him, "he purifieth himself even as Christ is pure." "Seeing all these things must be dissolved," he considers "what manner of person he ought to be in all holy conversation and godliness." Knowing that nothing unclean, nothing that defileth, can enter the city to which he is going, he labors "to purify himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God." The recollection gives elevation to his sentiments, as well as sanctity to his conduct. He lifts his thoughts to a higher region; he sets "his affections on things above," he has "his conversation in heaven." He leaves behind him "this dim and dusky globe, which men call earth," to breathe a purer atmosphere, and "draw empyreal air." He treads on the stars and converses in thought with the immortals. Nor are his feelings fanatical; they are sober, sound, deep, noiseless, built on knowledge, inspired by truth; they are the result of long meditation, mature thought, steady faith, firmness of moral purpose;—the fruit of a life of prayer and communion with the Divine Spirit: for he walks not by the outward light, but by that which "shines in the word, and the mind through all its powers irradiates." His great care is to gain at last an entrance into the happy country whither he is going. He prays that he may "not run in vain, neither labor in vain;" that when he comes to the gate of the holy city he may not hear that voice from within, more terrible than a thousand thunders—"Depart"—"I know you not." Depart! Ah! Whither shall he go? If he has lost that blessed prize which had been the object of his constant pursuit—of his passionate longings—of his deepest anxiety—of his "many prayers and tears;"—if, after having come within one little step of attaining it, he must turn his feet aside: whither shall he go? The thought of such an event is overwhelming, the very possibility is terrible. He therefore endeavors to practice true wisdom—to "lay up a good store against the time to come." He connects the labors of time with the destinies of eternity. He strives "if by any means he may attain to the resurrection of the dead." He sows unto the spirit. He regards the present state of probation as the seed time of the soul, and eternity as its harvest; and he is anxious not only to sow "the good seed of the kingdom; but to scatter as large a quantity of it as possible—to sow "bountifully, that he may also reap bountifully;" remembering that Christ will "render to every man according as his work shall be." These are his principles, his hopes, and desires; these the objects of his solicitude. And, taking out of his bosom, as occasion may require, the roll of his spiritual directory; relieving his uneasy steps by the staff of divine support; and "drinking of the brook by the way;" heaven in his eye and love divine in his heart; heedless of the vanity, turmoil, and tumult of the world, which rolls by his ear like the evening sound of the distant village, he marches on calmly and confidently to immortality.—*New Baptist Miscellany.*

A CHRISTIAN'S EVIDENCE.

If they (the children of God) can read the character of God's image in their own souls, those are the counterpart of the golden characters of his love, in which their names are written in the book of life. Their believing writes their names under the promises of the revealed book of life, the Scriptures; and so ascertains them, that the same names are in the secret book of life that God hath by himself from eternity. Though the mariner sees not the polar star, yet the needle that points to it tells him which way he sails. Thus the heart that is touched with

the loadstone of divine love, trembling with godly fear, and yet still looking towards God, by fixed believing, points at the love of election, and tells the soul that its course is heaven ward, toward the haven of eternal rest. He that loves, may be sure he was loved first; and he that chooses God for his delight and portion, may conclude confidently, that God hath chosen him to be one of those that shall enjoy him and be happy in him for ever.—*Leighton*

A CHILD INSTRUCTING A FAMILY

"Facts are stubborn things."

A little boy, in the Infant School, the subject of the following anecdote, being six years of age, and forward in his learning, I considered him fit to be sent to another school, and sent word to the parents. The father came immediately, and said he hoped I would keep him until he was seven years of age. I told him the design of the institution was, to take such children as no other school would admit; and as his child had arrived at the age of six, he would be received into the public school; and as we had a number of applications to admit children much younger, I could not grant his request. He then said, I understand that you make use of pictures in the school, and I have good reason to approve of them; for, said he, you must know that I have a large Bible in the house, which was left me by my deceased mother; but I never looked into it, but kept it merely for show. The child, of course, was forbidden to open it, but still he was continually asking me to read in it, and I as continually denied him: I had imbibed many unfavourable impressions concerning this book, and had no inclination to read it, and I was not very anxious that the child should. However, the child was not to be put off, although several times I gave him a box on the ear for worrying me; yet he would frequently ask me to read in it, when he thought I was in good humor, and at last I complied with his wishes.

Please, father, said he, will you read about Solomon's wise judgment? I don't know where to find it, was the reply. Then, said the child, I will tell you: it is in the third chapter of the first Book of Kings. I looked as the child directed, and found it and read it to him. Having done so, I was about to shut the book, which he perceiving, says: "Now please, father, will you read about Lazarus raised from the dead?" which was done; and, in short, says the father, he kept me for at least two hours that night, and completely tired me out; for there was no getting rid of him. The next night he renewed the application, with "Please father, will you read about Joseph and his brethren?" and he could always tell me where it was to be found. Indeed, he was not contented with my reading it, but would get me into many difficulties, by asking me to explain that which I knew nothing about: and if I could not tell him, he would tell me that I ought to go to church, for his master had told him that that was the place to learn more about it, and added, "I will go with you father." He told me every picture you had in your school, and kept me so well at it, that I really got the habit of *reading for myself*, with some degree of delight: this, therefore, is one of the reasons why I wish the child to remain at school. A short time afterwards, the mother called on me, and told me that none could be happier than she, for there was such an alteration in her husband for the better, that she could scarcely believe him to be the same man; that instead of spending his money and getting tipsey, he was reading at home to her and his children, and the money that used to go for gambling, was now going to buy good books, with which, and the Bible, they were greatly delighted; that her object in calling was once more to return thanks to Mr. Wilson and myself, for the great benefit that had accrued to the family through the child's being in the Infant School. A whole family were thus called to a sense of religion and duty, by the instrumentality of a child of six years; for I have made inquiries, and found that they attend a place of worship, and that their character will bear the strictest investigation. —*Visitant & Magazine.*

ENOUGH TO DO EVERY WHERE.

It is not a very uncommon thing to hear persons lamenting the want of opportunity for usefulness; but no one who is willing to be useful, need be idle for want of work. Those noble enterprising spirits that have carried the Gospel to the nations sitting in darkness, would not have been idle, if confined to a dungeon, with a single criminal. They would work, be the field narrow or wide—a barren rock or a fruitful garden. Napoleon when exiled to Elba, was still the same as when planning and executing his vast projects on the throne of France. He had hardly touched the soil of Elba, before he had 'planned improvements, or alterations and innovations at least, which had they been carried into execution with the means he possessed, would have, perhaps, taken his life time to execute." So was Paul ever active—whether in the jail at Philippi, or while waiting for his companions at Athens, or in confinement at Rome. Such spirits will make known their presence; by the influence which every where surrounds them. The man who thinks his sphere too narrow to demand efforts, or admit of usefulness, ought to examine thoroughly into the state of his heart. No system of action is perfect which does not tend to call forth the powers and the influence of every one. This business cannot be delegated.—*Conn. Observer.*

SUGGESTIONS RESPECTING REVIVALS

Why are professing Christians less tender and humble at the close, than at the commencement of a revival? Is it not because external scenes engage their attention, while the deep and pure springs of spiritual life are forsaken? It ought to be remembered that the point of time, when a sinner is said to be awakened, is not the time, when such a train of thought commences, as tends to this result. A solemnity and a thoughtfulness, are observed in a congregation for weeks, and sometimes for months, before the power of sympathy is felt. This is the period when the instructions of the sanctuary penetrate the conscience of the sinner, and when Christians pray with that faith, which depends not on outward signs, but on the word of God. The multiplicity of meetings allows few seasons for the performance of those duties, the faithful discharge of which is essential to the continuance of intense desires and fervent prayers for the salvation of sinners. While Christians have opportunities in a revival to witness the works of the Spirit, let them attentively read the word of the Spirit. The business we have to transact with God, and which is connected with eternal consequences, demands the most perfect concentration and the most vigorous exercise of all the powers we possess.

Declension, as well with respect to churches as to individuals, commences in the closet. It commences in reality some time before it is visible, except to the discerning Christian. Religious meetings may be well attended long after sinners cease to be converted. The most difficult part of ministerial labor, is to persuade Christians to be faithful in their secret intercourse with God. The careless sinner would almost as soon spend an hour in a tomb among the dead, as in his closet. Does not this prove the importance of secret devotion? Is not this branch of duty the main spring in the moral machinery of means, used for the promotion of revivals?

Deep thought is essential to true conviction—and opportunities for it are necessary to deep thought. As the rays of light must be brought to a focus in order to burn what is combustible; so our thoughts must be collected, and be fixed on solemn truths, in order that our minds may be powerfully affected.

The writer of this article, at the commencement of his ministry thought, as soon as he discovered indications of a revival, that meetings could not well be too numerous. This was the opinion of many others at that time. When it was known that a revival existed in any place, ministers and private Christians would come from other towns and spend weeks among the favored people. Many important duties were neglected, because it was understood that, as a matter of course, the work must soon cease. This was the understanding, and this was almost always the fact. But the opinion of the writer is changed. He has had an opportunity to see the effects of pursuing a different method, by which a revival was continued nearly two years, and which, had not peculiar circumstances prevented, might have been perpetual. In addition to the plain direct method of preaching the word, the Bible class and Bible lecture, the most powerful means of promoting the work, was the establishment of prayer meetings—the males by themselves, and the females by themselves. These were holden once a week—continued about an hour—and were so numerous and small as to give every member of the church an opportunity to offer one prayer. So long as these meetings could be maintained, the congregation was intensely interested in the subject of religion, and no one was indifferent. It may be almost as difficult to persuade professing Christians to adopt and faithfully to execute this plan, as persuade them to discharge their secret duties. Here, in these small meetings, they can confess their sins to one another and offer prayer without fear. In looking to a church for assistance I should depend chiefly on these little praying circles. Let nothing prevent the from attending these meetings except the providence of God.—*Conn. Observer*

BEWARE OF FORMALITY.—The way in which the Mahomedan fasts are appointed leads directly to the error which in fact prevails among Mahomedans. The abstinence is not practised as a mean towards the higher end, but the merit is supposed to lie in the abstinence itself. The same of charity; the same of prayer, which are rather works to be performed, than the results of a liberal and pious state of mind. And this is the danger attending all forms, a danger which is increased in proportion as the prescription is exact.—*Phil. Recorder.*

Poetry.

Who can set bounds to the enterprise of Christians, or count up the blessings that would flow from it, or measure the influence of their example, or estimate their moral power, if the spirit of the following language were universally felt.—*Am. S. S. Mag.*

LINES

Addressed to Henry Martyn by the young Lady to whom he was engaged to be married.

"Lo! we have left all and followed thee."
Luke xviii. 2.

Jesus! I my cross have taken,
All to leave and follow thee,
Naked, poor, despis'd, forsaken,
Thou from hence my all shall be.
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet, how rich is my condition,
God and Heaven are all my own!

Let the world despise and leave me,
They have left my Saviour too,
Human hearts and looks deceive me,
Thou art not like them untrue;
And whilst thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may scorn me,
Show thy face and all is right.

Go then earthly fame and treasure,
Come disaster, scorn, and pain,
In thy service pain is pleasure,
With thy favour loss is gain.
I have called thee Abba, Father,
I have set my heart on thee;
Storms may howl, and clouds may gather,
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh! 'tis not in grief to harm me,
While thy love is left to me;
Oh! 'twere not in joy to charm me,
Were that joy unmix'd with thee.

Soul! then know thy full salvation,
Rise o'er sin, and fear, and care;
Joy to find in every station,
Something still to do or bear.
Think what spirit dwells within thee,
Think what Father's smiles are thine,
Think that Jesus *died to save thee*—
Child of Heaven! canst thou repine!

Haste thee on from grace to glory,
Arm'd by faith, and wing'd by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim's days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

A SWARM OF FLIES.

Fly from self, and fly from sin,
Fly the world's tumultuous din;
Fly its pleasures, fly its cares,
Fly its friendship, fly its snares,
Fly the sinner's hast'ning doom,
Fly and 'scape the wrath to come.
Fly to Jesus, he's the road
Through which alone we fly to God.
Fly to mercy's gracious seat,
Fly, 'tis sorrow's last retreat;
Fly and bear your sin and grief,
Fly and you shall find relief.
Fly and let your wings be love,
Fly and stretch your light above;
Or, fly, by dread of vengeance driv'n,
Fly from Hell and fly to Heaven.

MISCELLANY.

AMERICAN EDUCATION SOCIETY.

Examining Committee for Lexington, Ky.

The principles of this Society are liberal and catholic. Its object is, to educate indigent young men, of suitable character, for the christian ministry; and its funds are loaned out, for this purpose, to youth of different religious denominations. The Society was formed in 1815, and incorporated by the Legislature of Massachusetts in 1816. The executive business is committed to a Board of thirteen Directors chosen annually, who meet regularly on the second Wednesdays in January, April, July and October. The Secretary of the Society is the Rev. E. Cornelius, of Andover, Mass. The Directors have power to appoint Committees in various parts of the country, to examine and recommend persons to said Directors for their patronage. These Directors have appointed the President of Transylvania University, the Rev. Professor Blythe, D. D. and the Rev. Benjamin O. Peers, an examining committee for Lexington. For the information of those who may wish to apply to this Committee for the patronage of the Society, some extracts from its Rules will be given.

"Qualifications of candidates for patronage:—Unequivocal testimonials must be produced from serious and respectable persons, of hopeful piety, promising talents, and real indigence; the applicant must make a declaration that it is his serious purpose to devote his life to the gospel ministry; he must be in a way to pursue a thorough course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals, and piety. No person shall be considered as a candidate for patronage who has not pursued classical studies for, at least, three months, and who has not attained to fourteen years of age. No person shall be regarded as a candidate who is not in the way of obtaining a thorough classical and theological education;—that is, either preparing to enter college; or a member of some regularly constituted college, where a thorough classical course is pursued; or engaged in theological studies with the design of taking a regular three years' course."

Amount appropriated:—"Forty eight dollars per year are appropriated to young men in academies, called the first stage; seventy-two to those in college, or the second stage; and eighty dollars to those in theological seminaries, called the third stage of education." These appropriations are made in the form of loans, for which the beneficiaries are required to give their notes, payable without interest in three separate instalments, in one, two, and three years after the completion of their education.—*Transylvanian.*

THE INFIDEL.

I knew a man who was distinguished in the place where he lived for his hatred of the bible, and his opposition to religion. He was a disciple of Thomas Paine. When I was young, I used to hear that the man was an infidel, and though I could not fully comprehend the meaning of the term, I thought from his personal appearance, that it must mean something very wicked. He was of low stature, and a spare habit; his countenance bore witness to a troubled soul: for malice, disappointment, and rage, had left their dark lines upon his features. A short time since, I saw him as he passed in the street; I paused almost unconsciously, till he was out of sight. An enemy to the Bible! thought I; spending the few days of his probation in the hellish work of extinguishing the only hope of the world. An enemy of the Bible! and of course, an enemy of the Saviour whom it reveals; and therefore, an enemy of God, since he that "hath not the Son, the same hath not the Father." His hands are raised in league with the powers of darkness, to defeat the plan of salvation; no pardon for him through the blood of "the despised Nazarene." The rancour of a fallen angel is in his bosom: he is going with his rebel spirit, to stand at the tribunal of his King and Judge. He has not kissed the Son, and he "shall perish from the way;" he "believeth not the Son;" the wrath of God must abide upon him.—*N. H. Obs.*

THE CHRISTIAN MINISTRY.

If Christian men are as a royal priesthood to the human race, what shall be said of those who are to be a priesthood to all Christians—who are to be "the choicest of God's choice, the elect of his election." What faculty is there which they can dare to keep for more earthly uses! They may gather spoil from every region of science; they may levy tribute upon every province of nature and of art; they may go on weary pilgrimages after wisdom, throughout the remotest tracts of knowledge; but if they do this without a fixed purpose of heart, to convert their treasure into one great holocaust—to lay it on the altar that fire from heaven may descend upon it—what do they but heap up riches which shall be cankered, and whose rust shall be a witness against them!—*Professor Le Bas.*

HOME MISSIONS.

If a Christian convert an infidel friend to the Gospel, he has contributed an integral part to the great sum of the conversion of the world. If a Christian, having a friend disposed to infidelity, prevents him from relapsing, and brings him back to the faith, he preserves to this sum an integral part which would otherwise have been substracted. If a Christian minister, called to a neighborhood or district in danger of such a relapse, applies himself to the counteracting of such a danger, he is saving a proportional amount of this great sum of conversion. Wherever sin and unbelief are overcome, or are prevented from gaining the mastery, be it near or be it far off, there something is done towards the conversion of the world.—*Bishop Onderdonk.*

A LARGE COMMUNION.

Soon after the martyrdom of Jerome of Prague, which occurred on the 20th of May, 1416, a civil war was kindled in the kingdom of Bohemia. John Ziska, the intrepid defender of the sentiments maintained by Jerome and by Huss, (who fell a martyr a few months before him) led the persecuted party. "At first, the populace were only a harmless, inquisitive, staring multitude; but as the Catholic Priests proceeded to publish in the churches, Bulls from the Pope, exhorting all kings, princes, dukes, lords, citizens and others, to take up arms against heresy, conjuring them by the wounds of Christ, to extirpate heretics, and promising the forgiveness of all sins to any person who should kill a Bohemian heretic, the people seceded in great multitudes, retired to the distance of about five miles from Prague, where they held meetings for public worship, *elected their own teachers*, and had the Lord's Supper administered to them at THREE HUNDRED TABLES, formed by laying boards upon casks, the number of communicants amounting to FORTY THOUSAND."

TEMPERANCE ON SHIPBOARD.

A shipmaster now in this port, states, that being about to sail from Gibraltar, to Boston, a few months since, he determined to make an experiment. He had plenty of spirits on board, but laid aside entirely the use of them throughout the ship. At the usual hours for grog, he daily sent every man a pint of warm *coffee*, at the same time keeping a good look out to see if any discontent was manifested. He observed none, and all went on very pleasantly. As he approached the shore, the weather became very cold, and while the men in their attention to the sails, were one day thrown aft nearly in a body, he said to them, "Well men! it is getting very cold—we have plenty of *grog* on board,—which would you rather have, some of that, or the *coffee*?" With one voice, and almost at one breath, they answered *coffee*. Several said they never wanted any more *grog*, if they could always have coffee enough. This Captain has now given up carrying any ardent spirits to sea, ships his men upon this condition, and says they make no objections.—*Charleston Obs.*

LIVING ON STEAM.

The great utility of steam as a mechanical agent is acknowledged; but few would have expected to find it made a prime article of food, as Parisian ingenuity is trying to make it. A restaurateur at Paris has offered to feed five hundred persons for two sous a head, by means of the vapor arising from his stews, soups, and pastries! He asserts that he can by this means live eight days without eating; and that such unsubstantial diet may equally support the poorer classes.

OLD TIMES.

The good people of Andover, in 1672 passed an ordinance, that "whatsoever dogs shall be in the meeting house on the Sabbath day the owner thereof shall pay sixpence for every time being there;" and an officer was appointed "to take notice thereof, and to gather it up."—*Col. Star.*